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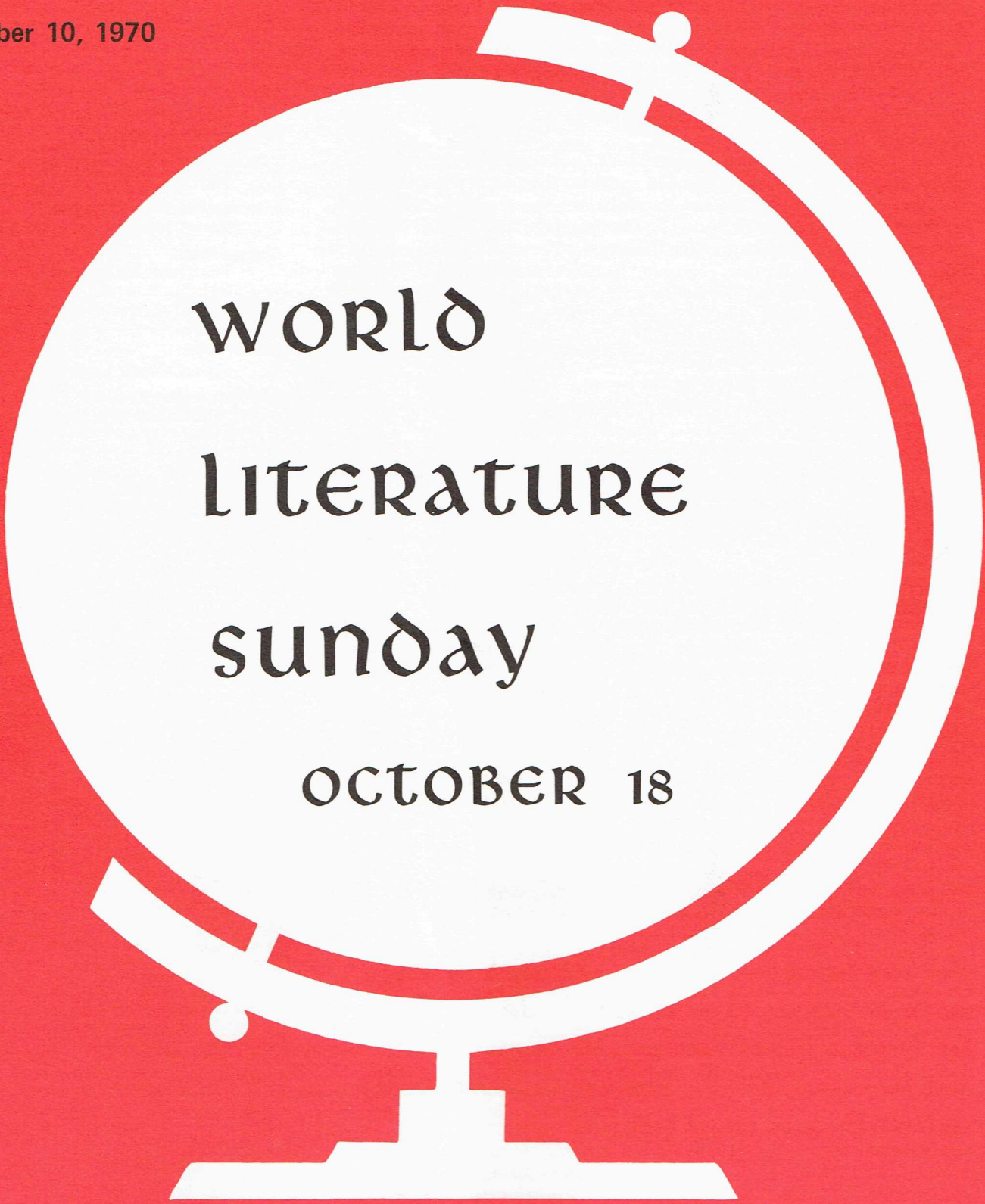
John E. Zercher

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*Evangelical*  
**VISITOR**

October 10, 1970



world  
literature  
sunday  
OCTOBER 18



# From the Editor

Sunday, the 18th, is **World Literature Sunday**. We pay respect to the power of the written word by setting aside a day for emphasis. We acknowledge the sacredness of this media by designating a Sunday.

Our lead article, "**Paul Revere Without a Horse**," reminds us of the powerful influence for good or ill of the printed page. It is the writer's belief that the church is not really aware of the power of print nor the world-wide opportunity open to this media. A word to my Canadian readers may be in order regarding the title. There may be some question on your part if his horse was as essential as the writer believes. But try to go along with the intent of Mr. Johnson who apparently thought a fast horse to have been of considerable importance.

One of the very interesting sessions of the Centennial Conference was the special program on Thursday afternoon entitled "Historical Perspectives." In this short program one of the presentations was entitled "Historical Perspectives on Church Hymnody." This journey through the church's hymnody is reprinted under the title "**Raising the Tune**." My apologies to Dr. Sider for popularizing his title. Certainly "Historical Perspectives . . ." is more accurate. "Raising the Tune" is, well let's say, less foreboding.

The Brethren in Christ may not have a very fast horse—to borrow a phrase from the lead article—but the literature program is an integral part of the missions program in Japan, India, and Africa. The bookstore at Saharsa is highlighted in the article "**Seed for the Sower**." Nor do they wait for their readers to come but go out to where the people are as the photographs on page thirteen show.

Beth Frey describes her reaction as she and Glenn assume their new role with the Mobile Bible School. This move from evangelism to Bible training was not easy but as the article indicates there are compensations.

We are pleased that our Missions' editor took it upon herself to write more than a footnote this time. She very effectively reminds us that the word must become incarnate. This is true whether the word comes over the pulpit, through the radio, or by the printed page.

The brief article on the College Page did not come by way of a college writer or administrator. But it does say something about the college setting. I suspect that there has always been the so-called generation gap—let us all work to narrow rather than broaden it. Perhaps the second-mile applies to both ages.

I have not made a survey of what has appeared in "**The Contemporary Scene**" over the past year or so but I can well imagine that most of it was disturbing. The article that appears in this issue under this heading is both disturbing and thrilling. It is a graphic account of evil and a glowing example of the Christian response in redemptive suffering and forgiveness.



*How long has it been since you read any book that has to do with the Christian faith? For that matter, how long has it been since you, all on your own, read from your Bible? How long since your family read the Bible or prayed together?*

From "Don't make your child an unbeliever"  
*Christian Herald*, Sept. 1970

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## EVANGELICAL VISITOR

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## Not By Bread Alone

A number of years ago a furniture store near where we lived furnished "a house" (they called it "The Penthouse") which was then opened to the public. A friend visited this "penthouse" and related her observations. She was impressed by the very fine furnishings of all the rooms with the exception of the kitchen—this otherwise well appointed "house" had a very ordinary kitchen.

I did not see this "house" but I had some reactions to this friend's observations. Since, as far as I know, this furniture dealer did not sell custom built kitchens, it was quite likely that this area of the house suffered in comparison. However, my intuitive reaction was that perhaps the kitchen was not as ordinary as the friend observed. I wondered if she had judged it in light of her own experience. Although the furnishings in the other rooms were outstanding as compared to similar rooms in her home, the kitchen came out second best. For among us the kitchen is a very important room and is equipped accordingly.

And well they may. Here a mother and wife spends a great portion of her working hours. Meal time for a family should be a high occasion. For many this is the only time when all members are together—and even this takes some doing. The health and well-being of the family depends upon proper nourishment and the financial well-being of most homes is closely related to what happens in the kitchen.

The kitchen is an area of our homes that has been rather adequately provided for. But how many of our homes have a library—a place set aside and equipped for the nurture of the mind and the spirit? It may bear another name but is there a place of solitude and retreat where one can be alone and where there are resources to build the spirit and the mind?

Now, I know that this is somewhat unrealistic in view of the high cost of building but it is not unrealistic to predict a poverty of spirit if our kitchens are well equipped but no provision made for feeding the mind—for man does not live by bread alone.

Our homes are becoming smaller and we live in closer and closer proximity to each other. The radio and record player and television compete to be heard. For young and old and for individual and family health there is the need for a sanctuary—a place to think, to read and to pray. I propose no easy solution. I only state an urgent need.

A second concern is to provide within the context of the home the atmosphere and facility that will nurture the mind and spirit. Our generation has a problem unknown to those preceding. Into our homes has come television. Its purpose is primarily entertainment. It can be a great thief of time. It is also a creator of values and ideals—many of which are contrary to those to which we hold.

How does one counter these values and the influence of this media on our lives? There is of course the "off" switch and we need to know where it is and how to use it. This is only part of the answer. For even if effective it would result in a vacuum—a perilous and unstable situation. To counter the influence of other media there is that of the printed page. Here is an opportunity to shape the form of the values and ideals to which we wish the family to be

exposed. Fill the shelves with books and cover the table with magazines which inform, inspire, and build!

The discipline of reading needs to be discovered or recovered. Parents by example and direction need to establish this discipline in the lives of their children. The lack of reading is to the mind what the refusal of eating is to the body. Through literature the wisdom of the sages and the ages has been preserved and transmitted. Our acquaintance with great minds and exposure to great ideas comes through the printed page. The knowledge of the world in which we live and the history of civilizations past is available to him who reads. One's ability to judge the emotional appeals of the extremists—right or left—will be largely determined by one's own knowledge developed through reading.

The child who brings home from the community or church library an arm full of books already has factors working for his well-being. They may be Dr. Seuss books or stories of imaginative sports heroes but here is a child who is learning the pleasure of reading—one of life's greatest pleasures—and a discipline which will bring knowledge not otherwise available. To learn the enjoyment of reading is one of the better ways to keep the T.V. in its proper role.

A public library is a credit to any community and a church library to any congregation but we also need books of our own. There should be books available within our reach and surrounding us with their silent influence. Magazines for the age and interest groups of the family; Christian books and magazines which convey Christian truth and values with integrity and relevance.

Books and magazines take money. But it becomes really a matter of value. We usually find money to do what needs to be done. If we do not believe that it is necessary to have good magazines lying around the house; if we do not feel that it is essential to expose our minds to quality books; if we think that our children will receive a balanced mental and spiritual diet on twenty hours a week of television and two to three hours of Christian instruction then we can save our money. Save it to keep the T.V. in repair; to buy gas and tires; and purchase tranquilizers. It is a matter of values.

This is not an effort to idolize the "book-worm" or the social misfit who escapes to the world of books. This is an appeal to prepare ourselves and our children to live in a world where ideas and values are in mortal conflict. We believe that reading is our best way to understand man and his world and to evaluate ideas and philosophies, and to distinguish between truth and error; and to judge the emotional presentations from other media.

One of the characteristics of our age, and even more so of the days ahead, is the absence of those traditional influences which aid in maintaining a Christian style of life. The popular media of our time—radio, television, movies—present a barrage of values in direct opposition to those held by the Christian. There remains one media which offers a choice and the means to balance the impact on our mind. This remaining media is literature.

What father among you who if his son asks for bread would give him a stone or if he asks for a book would give him bread?



# Paul Revere Without a Horse

James L. Johnson

How far would the Revolutionary War have gone in America's favor if Paul Revere didn't have a horse?

It was one thing to flash "one if by land, two if by sea" from a church belfry. But that was limited communication. To get a countryside—even the nation—aroused meant getting mobile. The hour called for speed. But suppose Paul had to walk it? It would have been a long and disastrous day indeed—for time would have been the victor.

So the church today cries, "What we need is another good old Paul Revere!" Someone to champion the cause of Christ, ride the night winds, shouting the Good News that freedom is already here in the person of Jesus Christ.

Well, Paul Revere is here—he's been here since the 15th Century. The trouble is, he's still walking—there's no horse under him. The church hasn't yet put one under him.

October 18 is World Literature Sunday. The Christian world will be confronted with their Paul Revere—yet on foot. That Paul Revere is the printing press, which has done more to shape men's minds and alter geography than any other single invention of man.

It is no exaggeration, for instance, that Napoleon Bonaparte "feared one newspaper more than a thousand bayonets." For he knew what that well timed clarion of truth could do to undermine his empire, even while his armies were victorious.

Karl Marx never dreamed that what he wrote so furiously in an attic in the mid-nineteenth century would be snatched up and "galloped" across the world on the back of the the printing press. And never did he dream that his Communist Manifesto would pass through so many hands, change so many lives and later so much territory.

Hitler's dream of a new Germany was scribbled on some wrapping paper behind prison walls—it remained wrapping paper until it vaulted into the saddle of moveable type. From that came the book, "Mein Kampf," and the Third Reich was born.



When Martin Luther became convinced that the church needed ventilating by the Word of God, he chose the written word to start the fires of spiritual revolution.

When Calvin realized that his principles of Divine order should be paramount in society, he chose the written word to declare it—and once again the smell of ink filled the air, and out came "Calvin's Institutes."

Take a roll call of the saints who lit their own spiritual fires in the past, and you'll find them grabbing the saddle horn of the press to get vaulted into the main stream of society.

Today the world is covered with the haze of smoke from a thousand revolutionary fires. The sparks flying from those fires are pieces of paper on which are written the words that call the impoverished, the forsaken, the lonely, the frustrated, the dying to a new order. Those sparks are falling on dry tinder, and every day, every month and year, there is a new outbreak of human flame clawing its way to some glimpse of promise.

That's why in one West African city high school, the youth spend the nights downtown reading under street lamps—they know that time is not on their side and it's "what you know that counts."

That's why commuters on their way home in Buenos Aires, Argentina, are loaded down with magazines and newspapers—they are not looking to a night in front of the "telly"; to them, reading is life, and their whole future is tied to it.

That's why Russia will spend billions this year on literature, because the printed page is an ambassador without portfolio, roaming at large and hitting with terrific impact on the restive mass-

es caught in the revolutionary steam roller of our times.

That's why Hugh Hefner is a kind of king in his own right, for he built an empire of sex without really trying very hard; for he had the most natural medium in which to expose and exploit it, the magazine.

And that's why the most populated place on a Saturday afternoon in any village or city in America is the corner drug store—for there you can see the future generation "thumbing their way through college" at the magazine and book rack.

So, is the church standing still? Not entirely. The Paul Revere, the church press is doing its best on foot. But it's a man with ten fingers trying to plug fifty holes in the dyke or fighting a prairie fire with a one man bucket brigade.

What will it demand? One, perhaps a change of attitude. Are we of the church still pinching our nose at the smell of printing ink? Still coughing delicately into our handkerchiefs over the smoke from a hot linotype? Still backing off from the noisy clatter of presses ripping off the pages that go into the spiritual revolutionary of today? Well, nobody ever went into battle and won by ignoring the weapons of warfare or wincing at the smell of cordite.

Maybe, too, World Literature Sunday will cause a change in activity with regard to this Paul Revere if we expect to get this horse under him. It may be that reading will take a new place in our lives and that of our children; it may be that we will take a better look at the potential writers and editors among our children and be less careless about stimulating their gifts to become sharp for God.

No, to put this horse under the church's Paul Revere will take more than passive acceptance of Paul himself; toleration of the press as a peripheral instrument that comes second to the spoken word is simply asking for second best in the winners list of today's revolutionaries.

It will demand of the entire church a new respect for Habakkuk's categorical imperative when he said: "Write the vision and make it plain, that he may run that readeth it" (2:2).

*The writer is Executive Secretary of Evangelical Literature Overseas.*

"... the Bible in one hand,  
the hymnbook in the other."

# "RAISING THE TUNE"

Ronald R. Sider

The Brethren in Christ Church has a significant past in matters of hymnody. The history of her hymnals is particularly noteworthy. In fact, it reveals a church which, in spite of her Puritan approach to the arts, did care about music. Dr. C. O. Wittlinger has described the early Brethren in Christ as having the Bible in one hand and the hymnal in the other.

This historical survey will briefly examine three matters: singing in the early days of the Brethren in Christ, hymnals produced by the Brethren in Christ, and some of the Brethren in Christ hymn writers whose works are in these books.

## Singing

There are two ways one can learn about singing in the early church. The one is to study written sources, and the other is to study oral tradition. Dr. Royce Saltzman has organized the written sources in his fine dissertation, *A Historical Study of the Function of Music Among the Brethren in Christ*.<sup>1</sup> In these sources we can see what the writers of that day had to say about the hymn singing. The oral tradition can be studied by attending certain congregations of the Old Order River Brethren, in Pennsylvania. Here the hymn singing has changed very little over the years, the styles and traditions being passed from generation to generation.

Dr. Saltzman has pointed out that to the early Brethren, church music meant singing. In fact, the term "music" was avoided. It denoted songs of the world, choirs, and instruments. But singing was important, in the daily life of the individual and in the church. In 1898, Charles Baker wrote in the *Evangelical Visitor* that singing was the "emotional manna" upon which the wayfarer fed when spiritual nourishment was needed. It was "soul-cheering and uplifting to the traveller on the narrow way from earth to heaven." Another writer spoke of the hymnal as second only to the Bible.

An examination of the early hymnals

shows that besides hymns for worship, there were hymns for everyday living—hymns to be sung when organizing a church, hymns for planting and harvesting crops, hymns speaking of parental concern for children. The Brethren sang in their homes, where singing was a social matter, as well as educational and inspirational, and we can be certain that, as men who are close to the soil have always done, they sang at their work.

In their simple worship service, singing was a *principal element*. All were to participate, singing with spirit and with understanding.

The style of the singing was slow and generally in unison. Part-singing was frowned upon, for it "divided" the voices, whereas unison suggested unity and simplicity, and harmony was considered a worldly practice. However, early in the 1900's, with the advent of singing schools, singing in harmony became common. The singing school, in fact, was a development which led eventually to the beginnings of choirs.

It is quite possible that there was always some harmony. The monotone you have always with you, and that is a kind of harmony. Also, in the Old Order River Brethren singing today, there is some part-singing. But the earliest writers were against it.

When we hear this singing as it is still sung in certain churches today, we are impressed by the ornamentation which was certainly practiced in the early days of the church, but never mentioned by the writers of the day. It was probably understood by everyone, and practiced as a matter of tradition.

So the early Brethren sang their hymns slowly, generally in unison, with some ornamentation of the melody, and with each section "lined out" by the person who "raised the tune."

Singing served various purposes. It was a vital part of the early Love Feasts. Here the Brethren sang while seated around the tables, while washing feet, and while partaking of the communion. In testimony meetings, singing was even

used to discourage a too lengthy, or an "off-the-track" discourse. This was known as "singing down" someone, and it was apparently quite effective.

## Our Hymnals

The history of our hymnals can be followed in detail in Royce Saltzman's dissertation. It begins in 1795, with a compilation of hymns which *may* have been Brethren in origin, faith, and doctrine. This would be a mere twenty-five years after the denomination came into being. But Dr. Saltzman has strong evidence that in 1862, a hymnal was produced by the Brethren in Christ, and that from that time, the church produced a new hymnal, or a reprint thereof, approximately every ten years. This is quite a productive and creative record for a small denomination.

Much can be learned about our forefathers by studying the hymns they sang. We can trace influences from other denominations, and from various religious movements. The early hymnals were rich in the heritage of German chorales, and hymns of Watts, Newton, Wesley, and others. But new hymns are born of spiritual revivals, and with each new generation, so new hymns are added, usually in a gradual evolution.

It is characteristic of us all that practices and traditions, once established, become moral convictions, and change is difficult. Thus the introduction of musical notation, that is, hymnals with notes, seemed to be a conforming to worldly practices when, early in the century, it was suggested. A letter in the *Visitor* said:

Oh, it makes me feel sad to think we have brethren in our common church who want notes to sing by. . . . the church is drifting . . . my feeling is to print more of the good old books we have, and let well enough alone, and save labor and expense. Fill all the earth with our old fashioned books. . . . My prayer is for the church to remain humble. . . . notes do not belong to our profession.

And at the same time, deciding upon the shape of notes was a major problem—one which took a lot of Conference time, committee study, and letters to the editor of the *Evangelical Visitor*.

<sup>1</sup> Dr. Saltzman's dissertation was the source for much of the material in this article. This dissertation, in microfilm or xerographic copy, is available from University Microfilms, Inc., Ann Arbor, Michigan.

The writer is Associate Professor of Music and Director of the Department of Music, Messiah College. This article was presented at the recent General Conference as a part of the Centennial observance.



## "Raising the Tune"

from page five

In fact, this point in our history, which is focused in the hymnal of 1906, *Spiritual Hymns*, represents a radical break with tradition in many ways. It was a pivotal point in the musical life of the church. It certainly altered our concept of worship. Not only were notes added, but eighty to ninety percent of the hymns that had been in previous books were discarded. We wonder how it happened. It is probably true that when great changes take place, it is not easy to recognize what is of value and should be retained. Also, at that time, two members of the hymnal committee apparently did most of the work, and they received some questionable professional advice. Apparently with such imminent changes, they felt the need to consult an expert in the field, and were too trusting in following his counsel. They consulted at length with a Mr. E. O. Excell, a publisher and songwriter from Chicago. The result was, not only that they discarded most of the hymns from previous hymnals, but of the new hymns accepted, 186, or 31 percent of the total were Excell's own hymns and copyrights.

There is a more positive aspect to this. Actually, the church was changing greatly, with the influences of holiness preaching, and the revival movement. In a real sense, the hymnal of 1906 was simply moving with the church, perhaps a little ahead of it.

Not everyone appreciated the abrupt change. In fact, after considerable agitation, the Lancaster Brethren received permission from General Conference to print new copies of the previous hymnal. We do not know whether they went through with it.

Our two most recent hymnals have been widely used by other churches. Like our denomination, they are eclectic. The varied influences make them suitable for many evangelical groups.

More could be said about the various hymnals. One must touch them, and read the hymns, in order to get a feeling for the times that produced them. Hymnals change from generation to generation, and they do tell us about our church and our heritage.

### Brethren in Christ Hymns

Nineteen Brethren in Christ poets and composers have contributed fifty hymns to these various hymnals. To pick out one statistic, the most prolific were J. R. Zook, with eleven, and Charles Clouse, with ten. Many of these hymns were in no more than one hymnal, but three of those in the present hymnal have been in earlier ones as well.

*We Join to Worship Thee, O God*, by C. N. Hostetter, Jr., is in the last two hymnals. Written as a General Conference hymn, it has nevertheless been widely used as a general hymn, and this acceptance suggests a good many more years of use.

*O Lord, Help Me to Live*, by Anna Zeigler Hess and Harry D. Rotz, has been in three hymnals, and the text goes back to at least 1874. It is a hymn which was omitted from the 1906 collection, and then revived for the 1935 hymnal, *Spiritual Songs and Hymns*. Both text and tune are by Brethren in Christ writers, and although it has been around for a good many years, it still speaks to us today.

Finally, a hymn which might be called a Brethren in Christ classic, is *Rise and Shine*, by J. R. Zook and S. R. Smith. It has been in all five hymnals printed since 1906, and so has withstood con-

## Why Am I Here?

More than one Christian—in a state of depression—has asked the question in all sincerity, "Why am I alive?"

This is not an easy question to handle. But it may help to sketch out a frame of reference in terms of reasons which God apparently had in mind when He made us—reasons why He has kept us alive to this moment.

One reason is that He desires objects for His love. Theoretically, I suppose, He could have directed His love into a vacuum, but this brings little in the way of satisfaction. He could have directed all His love toward angels. But apparently God desired to have men as those on whom He could fasten His affections. I may not be very lovely, but I am a person to whom God can direct some of His love.

Secondly, He desires fellowship with persons who can choose to love Him. Here we are dealing with Him being the receiving agent of something we produce. The Bible illustrates this by saying that the Lord is comparable to a father who yearns to receive affection from his children, or to a husband who craves the loving attention of a wife (e.g. Isaiah 54:5 and 62:5). This is a revolutionary idea and can add a new dimension to my reason for existence when I realize that the Lord desires to receive love from a person such as I.

Thirdly, we are of value to Him as objects of His craftsmanship. The Bible uses two types of illustrations at this point. One is of inert material. Jeremiah

siderable testing of time. The text throws out a challenge. It commands us to action. The tune has a rugged strength which fits the words, yet has a kind of symmetry—a suggestion of ternary form. The harmonies are simple, but the modulation in the middle effectively avoids triteness. Finally, the high note in the melody, near the end, places the climax at exactly the right place. We should not claim too much for it, but it is certainly remarkable that a hymn tune like this was composed by a leader in the early church whose training was in business and economics, and who must have written in an entirely intuitive manner.

So as we consider the music of the early Brethren in Christ, and as we consider her hymnals and hymn writers, we begin to understand a heritage. And I believe this understanding can be helpful as we look to the future.

John Alexander

18:6 calls God a potter and us the clay. Ezekiel 22:17-22 uses the analogy of metallic ore. The finished product on which He is working is character: attributes which conform with those of Jesus Christ. Isaiah 62:3 uses the example of jewels to epitomize the beauty which can exist in us for the purpose of bringing pleasure and satisfaction to the Lord.

But, clay, metal, jewels, and diadems are inert. The Bible also uses illustrations of active organic things in which God is working, the purpose being to produce items of value to Him. Isaiah 5:1-7 says that we are like a vineyard where God has prepared the soil, planted the vines and desires to receive a good product. When He plants His Spirit within us we become part of that vineyard.

Fourthly, we are instruments in His hand as He goes about the task of accomplishing His objectives in this world. To be effective, an instrument must be usable, and this calls for choice: an act of the will on our part. Romans 6:13.

Again, we are in existence to do some work for Him. This reason brings us face to face with the responsibility for being active agents laboring with Him. The Scriptures illustrate this point with analogies between us and ambassadors, fishermen, farmers, and teachers.

Sixthly, we serve as dwelling-places for Him in society. I Corinthians 6:19-20.

In a word, we are of value to the Lord. "You are precious in my eyes" (Isaiah 43:4).

Dr. Alexander is General Director of Inter-Varsity Christian Fellowship.

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# Religious News

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## Teen Challenge Offering New Life to Addicts in Hawaii

One year ago the director of Teen Challenge ministries in Los Angeles, Don Hall, took 15 young people to Hawaii to establish a gospel ministry to dopers there.

In six weeks they spoke to 53 school services and church groups, addressing some 70,000 people.

Today the ministry reports from 45 to 65 per cent success—one of the highest of any Federal, state or privately sponsored drug rehabilitation programs.

There are 36 Teen Challenge centers in the U.S., Canada, Europe, Australia, Mexico and New Zealand. David Wilkerson is the founder.

## Spokesmen for 3 Denominations Ask End to Compulsory Academy "Chapel"

Military chaplaincy specialists from three Protestant denominations have challenged a federal court ruling which upheld the practice of compulsory chapel attendance at U.S. military academies and urged new efforts to change the requirement.

Spokesmen for the United Presbyterian Church, the United Church of Christ and the American Baptist Convention called upon the General Commission on Chaplains, the principal Protestant coordinating agency for chaplains, to reopen negotiations with the Department of the Defense and seek an administrative change in policy.

## Ian Paisley Attacks Billy Graham in "Startling Exposure"

For eight shillings (96 cents), the Rev. Ian Paisley is selling a small paperbound book titled "Billy Graham and the Church of Rome." Its subtitle promises the reader "a startling exposure."

The Protestant extremist describes the evangelist as wrongly supporting the ecumenical movements and scores his nondenominational approach to revivalist preaching.

"As far as Dr. Graham is concerned," observes Mr. Paisley, "the Reformation might never have taken place. First by gradual stages and now by leaps and bounds, the evangelist has come closer and closer to the system of the harlot church of Rome."

Because Dr. Graham once had a kind word to say about Albert Schweitzer, Paisley finds another reason to criticize: "As far as we are concerned, Hitler and Schweitzer are in the same place, as both were rejectors of the Christ of the Bible."

## Ralph W. Sockman Dead At 80

The Rev. Dr. Ralph W. Sockman, pastor emeritus of Christ Church, Methodist, died Aug. 29 at his home.

The well known author and radio preacher had been ill only a short time. Funeral services were held Sept. 1 at Christ Church. Burial was in Mount Vernon, Ohio, his home town.

## United Church Reports Losses In Membership and Income

Losses in membership, total number of persons under pastoral care and income in 1969 were reported by the United Church of Canada.

Membership was down 11,120 from 1,059,853 in 1968 to 1,048,733 in 1969; total under pastoral care declined by 72,033 to 2,433,201 and the denomination's income for all purposes dropped \$484,110 to \$64,891,978.

Earlier, the United Church Observer had reported the denomination's Sunday schools were "dying" and that, at the present rate of decline, few would be able to stay open more than five years. Attendance, it said, has plummeted to its lowest point in the history of the Church.

## Northwestern Reopens on New Campus

Northwestern College, a school formerly headed by Evangelist Billy Graham but currently inactive, is planning to reopen this fall on a new campus.

The college has obtained an option to buy an 89-acre campus with four buildings—Nazareth Hall—from the Catholic Archdiocese of St. Paul-Minneapolis for \$2,575,000.

## Warns of Fraudulent Red Rules For Revolution

Periodically some well intentioned but misinformed anti-Communists rediscover the fraudulent "Dusseldorf Rules for Revolution" and publish them to undergird their charges.

The "rules," according to The Red Line, published by the Cardinal Mindszenty Foundation, were reportedly "captured" from the Reds by Allied Forces in Germany in May, 1919. They spell out a plan for subversion of the non-Communist world through sex, violence, corruption of our youth, and federal gun registration.

These rules, according to the anti-Communist foundation, are long recognized as fakes. Professor Louis Budenz, an ex-Communist and former editor of the Daily Worker, cited them in 1959 as unfounded quotations "floating around in ill-informed anti-Communist circles."

## DeWitt Wallace Fellowships Send 50 Students Abroad

Overseas fellowships for about 50 medical students each year will be offered by the Medical Assistance Programs, Inc., through the interest, generosity and concern of DeWitt Wallace, founder and co-chairman of Reader's Digest, President J. Raymond Knighton reported to the MAP board of directors in Wheaton, Ill.

## Schools Bearing His Name To Honor Francis Asbury

The 200th anniversary of the arrival in America of Francis Asbury, founder of American Methodism, will be observed by Asbury Theological Seminary and Asbury College in Wilmore, Kentucky, October 26-28, 1971. Announcement of the observance was made jointly by Dr. Frank Bateman Stanger, president of Asbury Theological Seminary and Dr. Dennis F. Kinlaw, president of Asbury College.

Asbury arrived in Philadelphia on October 27, 1771. He had come to America as the personal representative of John Wesley, founder of Methodism in England.

## Famine Termed "Disgrace"

While one part of humanity is struggling with the effects of overeating, more than half their fellow human beings suffer from undernourishment.

At present, 400 million human beings in the western industrial nations consume as much protein as 1,300 million of their fellow men in Asia.

In many parts of the world the threatening food crisis has been kept at bay by using the surpluses of the developed countries. This can only be a stop-gap measure. If all surplus stocks of food were shared out, said the UNESCO *Courier*, they could nowhere meet the needs of all the food-deficient countries. The primary answer to the world's food problem is the development of food production where it is needed, and this requires that the people be inspired to plan and work effectively.

## Report 13 Million Americans Have Quit Smoking Since '66

More than 13 million Americans are reported to have kicked the smoking habit since 1966, bringing to 29 million the number who are now members of the nation's "unhooked generation."

Nearly two-thirds of the adult population are now non-smokers, according to a survey cited at the first National Conference on Smoking and Health. Less than a decade ago, nearly half of the adult population smoked.

And for the first time since the "emancipated American female" began smoking in public a half century ago, cigaret smoking among adult women has reportedly declined.

Dr. Daniel Horn, director of the National Clearing House for Smoking and Health which conducted the survey said there are now 300,000 fewer female smokers than there were in 1966, despite a population increase of about 3 million adult women.

## Billy Graham Medical Check OK

A routine physical checkup at Mayo Clinic found Evangelist Billy Graham in good health.

He left the three-day visit for Minneapolis this week to attend a board meeting of his association.



# Seed for the Sower

Erma Hare

Voices drifted into the office. Looking through the observation window, I saw a white dhoti-clad figure in an otherwise empty reading room—except for Bimal Topno, of our bookroom staff, who had followed the man from the bookshop. The face was not recognizable, the doors and windows having been closed a few minutes before. Rev. S. Rai went to inquire. From what could be heard, the man wanted to take a newspaper with him, something usually not permitted.

Mr. Rai returned. "That is the man we were talking about!"

"Mr. Jha?"

"Yes." The newspaper in question contained the article we had been discussing in the morning—the purposes and activities of the "Save Democracy Front Bihar," of which Mr. Jha is the convener. The Front opposes the current "land grab" movement escalated by several leftist parties.

Why is a literature center concerned about "land grabbing"? We have no arable land about us; but there is this commodious building that one local lawyer said "must have cost two lakhs of rupees," a figure nearly four times the actual cost. It was rumoured last

## WORLD LITERATURE SUNDAY

October 18

*He who does not read is no better than he who cannot read.*—Quoted in "New Life for All" Newsletter for Southern Region, Zambia.

Laziness when it comes to necessary manual work is certainly not to be condoned; but is mental laziness any less reprehensible? In emphasizing World Literature Sunday we aim not only to call attention to the need for reading matter overseas but also to the need for Christians here in America to READ—the Word of God and also other books that will deepen their understanding of the spiritual life and its purpose in Christ—fruit-bearing. Then a concern that others may have food for body, soul, and spirit will follow.—mck

week that some of the leftist element planned to enter this building. We did not really believe it would happen but precautions were taken.

Greater facilities and privileges bring greater risks.

And how does the Center relate to the purposes of Mr. Jha's rightist organization? And to the slogans which appeared on walls around Saharsa some weeks ago? "*Communists Bhagao! Desh Bachao!*" ("Chase the Communists! Save the Country!")—not nearly so poetic in English as in Hindi!) One of these slogans was on the corner of this building [a sharp reminder that Christian missions are not a part of the rightist Hindu program. We walk a thin line!—with God].

### Our aim, too, is to SAVE

What are our *physical* facilities?

An attractive building with public entrances to reading room and bookshop opening directly onto the main road to the north. The office entrance to the south is shaded by two rows of coconut palms. The office itself is spacious, light and airy from two large windows. The office space is more than is required for present use. When the building was planned it was expected that there would be some work done in the way of a Bible correspondence branch or sub-center. Now with the purpose and plan to make the work self-supporting and staffed entirely by Indian personnel such expansion has not been realized.

Other facilities, however, of the new building are well used.

The reading room, twice the size of our former one, has been filled the past several hours—and is filled practically every evening, 12,000 names having been registered thus far in 1970, and 3000 tracts taken from the reading

to page thirteen

## In the New Reading Room



From office door. Entrance to ladies' reading room, left center.



Main road entrance, center back, bookshop door, and tract shelf.

Office observation window, center back, Library "for members only," magazine rack.



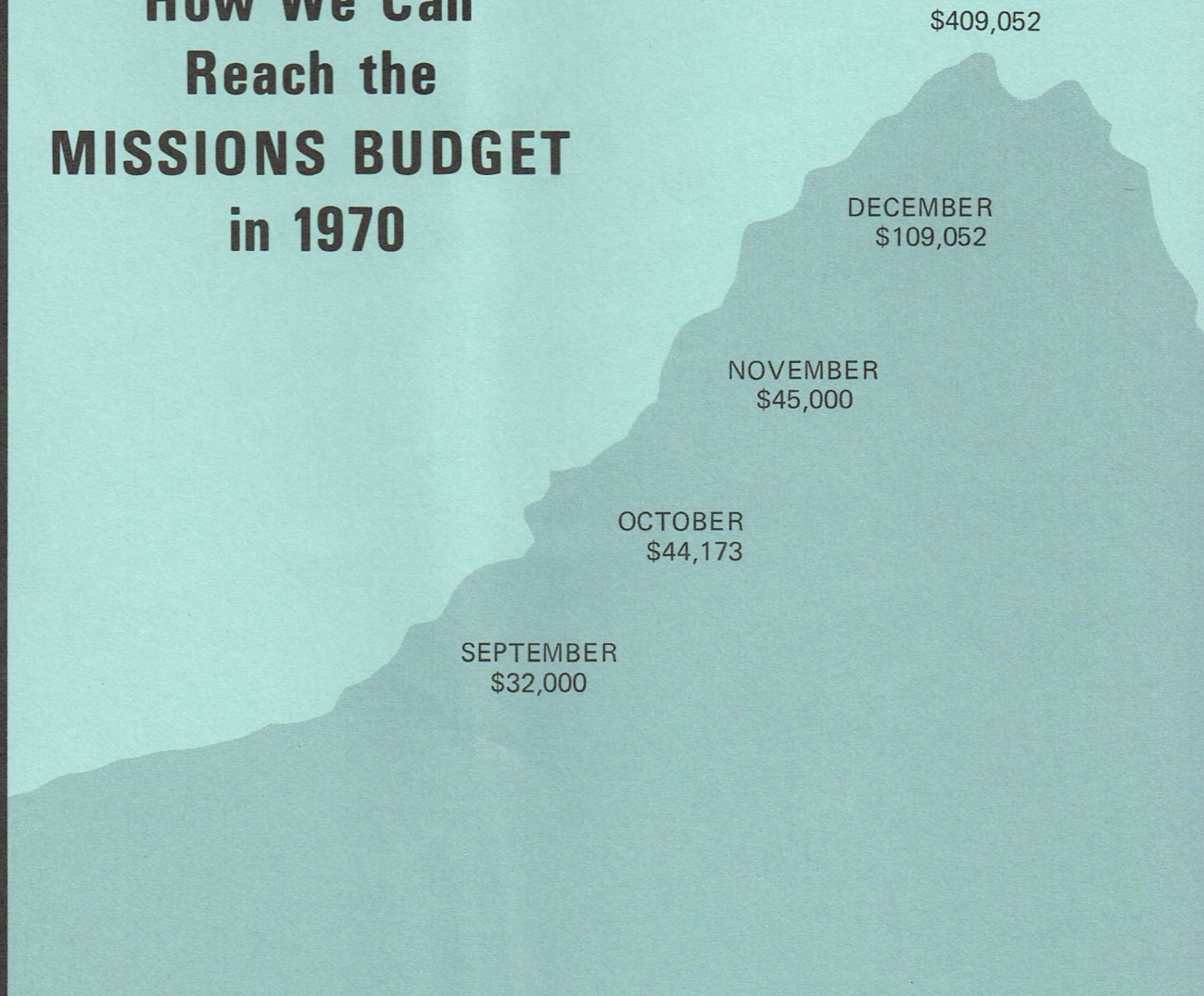


# Brethren in Christ



## MISSIONS

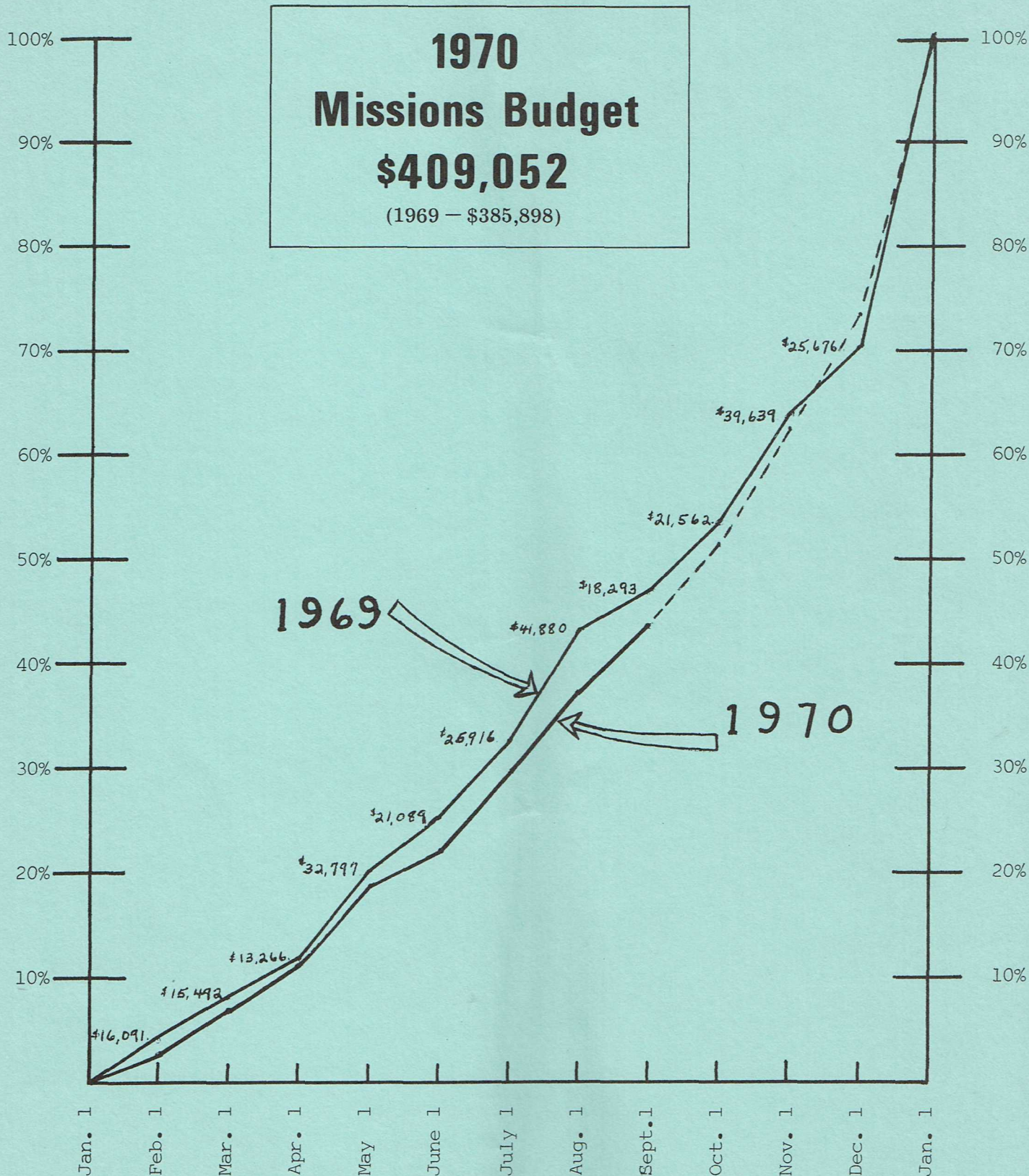
### How We Can Reach the MISSIONS BUDGET in 1970



With about one-half of the Budget to raise in the fourth quarter, we do well to set bench marks for accomplishing the task of adequate support for our missionaries on the field. If Congregations and Individuals will forward the funds necessary for these projected goals in October and November, we will have gained an advantage over 1969.

We suggest that (1) the Missions Budget receive special consideration prior to December, and (2) that strong efforts be made to forward funds promptly. (See Missions Budget graph on next page.)





BRETHREN IN CHRIST MISSIONS  
Box 149  
Elizabethtown, Penna. 17022  
Phone (717) 367-7045

BRETHREN IN CHRIST MISSIONS  
R. 1  
Stevensville, Ontario, Canada  
Phone (416) 382-2641



# Brethren in Christ Missions Directory

## FOURTH QUARTER, 1970

### MISSIONS

#### Africa

**Field Secretary:** *P.O. Box 223, Bulawayo, Rhodesia, Africa*  
Rev. and Mrs. Ira M. Stern

#### Rhodesia

**Bishop's Residence and Office:** *P.O. Box 711, Bulawayo, Rhodesia, Africa*  
Edna M. Switzer  
Lawrence N. Mummau\*  
Ray E. Shelly\*

**Education Secretary:** *c/o P.O. Box 1752, Bulawayo, Rhodesia, Africa*  
Rev. and Mrs. George E. Bundy

**Ekuphileni Bible Institute:** *P.B. M 98, Bulawayo, Rhodesia, Africa*  
Rev. and Mrs. Luke L. Keefer  
Eva Mae Melhorn

**Evangelism Team:** *P.B. M 98, Bulawayo, Rhodesia, Africa*  
Rev. and Mrs. Glenn C. Frey

**Financial Secretary:** *P.O. Box 1219, Bulawayo, Rhodesia, Africa*  
Mr. and Mrs. Clarence Z. Musser\*

**Matopo Book Room:** *P.O. Box 554, Bulawayo, Rhodesia, Africa*  
Rev. and Mrs. Joseph H. Ginder  
Mrs. Mary H. (Breneman) Brechbill

**Matopo Secondary School:** *Private Bag T 191, Bulawayo, Rhodesia, Africa*

Mr. and Mrs. Robert T. Mann  
Robert Graybill\*  
Erma G. Lehman  
Dorothy M. Martin  
Lois Jean Sider  
Barbara J. Stansfield

**Mtshabezi Mission:** *Private Bag M 116, Bulawayo, Rhodesia, Africa*

Mr. and Mrs. Samuel J. King  
Mr. and Mrs. Daniel G. Engle\*  
JoAnne Brubaker  
Miriam Frey  
Ruth E. Hock  
Nancy J. Kreider  
John A. Musser\*

**Mtshabezi Mission Hospital:** *Private Bag M 101, Bulawayo, Rhodesia, Africa*

Dr. and Mrs. LeRoy Steinbrecher\*  
Marilyn Ebersole  
Erma Jean Gish  
Evelyn Noel  
N. Lane Sollenberger\*

**Phumula Mission:** *Private Bag T 188, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. Carl Ginder

**Phumula Mission Hospital:** *Private Bag T 188, Bulawayo, Rhodesia, Africa*

Dr. R. Virginia Kauffman  
Donna L. Sollenberger

**Wanezi Mission:** *Private Bag S 180, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. Jacob R. Shenk  
Mr. and Mrs. Carl L. Knepper  
Mrs. Maude Hall\*  
Ellen R. Hoover  
Sharon L. Weissner

**Youngways Hostel (for missionary children):** *40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. Ira M. Stern  
Ruth Bert\*  
Phyllis A. Engle\*

#### Zambia

**Bishop's Residence and Office:** *P.O. Box 115, Choma, Zambia, Africa*

Bishop and Mrs. H. Frank Kipe  
Velma R. Brillinger  
Rev. and Mrs. A. Graybill Brubaker

**Choma Bible Institute:** *P.O. Box 131, Choma, Zambia, Africa*

Rev. and Mrs. Fredric L. Holland  
Fannie Longenecker

**Choma Bookroom:** *P.O. Box 198, Choma, Zambia, Africa*

Rev. and Mrs. George K. Kibler  
Rev. and Mrs. Glenn J. Schwartz

**Choma Secondary School:** *P.O. Box 92, Choma, Zambia, Africa*

Rev. and Mrs. Norman Bert\*  
Mr. and Mrs. Klaus Bergmann\*  
Anna Kettering  
Mr. and Mrs. Samuel F. Minter\*  
Mr. and Mrs. Curtis R. Nissly  
Israel B. Row\*

**David Livingstone Teacher Training College**

No personnel assigned at present

**Financial Secretary:** *P.O. Box 83, Choma, Zambia, Africa*

Doris Stern\*

**Macha Mission:** *Private Bag 11xc, Choma, Zambia, Africa*

Rev. and Mrs. Marshall Poe  
Mr. and Mrs. Dallas L. Shelly  
Mary Olive Lady  
Edith E. Miller  
Garth L. Winger\*

**Macha Mission Hospital:** *Private Bag 11xc, Choma, Zambia, Africa*

Dr. and Mrs. Joseph H. Engle  
Rev. and Mrs. Roy H. Mann\*  
Mr. and Mrs. Glenn A. Musser\*  
Eva M. Byers\*  
Mary E. Heisey  
Martha L. Lady  
Eva Mae Peters  
Judy Sholes\*  
Marilyn Sider

**Nahumba Mission:** *P.O. Box 173, Choma, Zambia, Africa*

Stephen W. Ginder\*

**Sikalongo Mission:** *P.O. Box 131, Choma, Zambia, Africa*

Mr. and Mrs. Stephen S. Fisher  
Ann McEwen

#### India

**General Superintendent's Residence, Banmankhi Mission:** *P.O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey R. Sider

**Saharsa Mission:** *Mission House, P.O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*

Esther G. Book

**Barjora Mission:** *P.O. Barjora via Tribeniganj, District Saharsa, Bihar, India*

Rev. and Mrs. James R. Cober

**Madhipura Mission:** *P.O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

Dr. and Mrs. Henry L. Kreider  
Leora G. Yoder  
Mary Jane Shoalts

**P.O. Purnea, District Purnea, Bihar, India**

Rev. and Mrs. John R. Sider

**Christian Literature Centre:** *Post Box 8, Saharsa, Bihar, India*

Erma Hare

**Bangalore:** *FEBC-India, P.O. Box 5131, 7, Commissariat Rd., Bangalore 25, India*

Rev. and Mrs. Allen S. Buckwalter  
12/A Underhill Lane, Delhi 6, India

Rev. and Mrs. Joseph B. Smith

#### Japan

**General Superintendent's Residence:** *309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187*

Rev. and Mrs. John W. Graybill  
Mr. and Mrs. Timothy Botts\*  
Mr. and Mrs. Dwight W. Thomas\*

**2 Ku, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan**

Rev. and Mrs. Marlin E. Zook

**15-10 Honmachi, Yamanota, Shimonoseki-shi, Yamaguchi-Ken, Japan 750**

Rev. and Mrs. Doyle C. Book

#### Nicaragua

**Apartado 1044, Managua, Nicaragua, C. A.**

Rev. and Mrs. Walter Kelly\*

**1329 N Street, N.W., Washington, D.C. 20005 (Language Study)**

Mr. and Mrs. Charles W. Musser

### MISSIONARIES ON FURLOUGH

Rev. and Mrs. Alvin J. Book, c/o Alfred Brandt, R. 2, Lebanon, Pa. 17042

Rev. and Mrs. David M. Brubaker, Grantham, Pa. 17027

Rev. and Mrs. Kenneth Bulgrien, 2296 Eddy Rd., Sandusky, Mich. 48471

Anna Graybill, R. 1, Hershey, Pa. 17033 (c/o Mrs. Sara R. Graybill)

Shirley Heisey, R. 2, Box 243, Elizabethtown, Pa. 17022 (c/o Jacob Z. Heisey)

Rev. and Mrs. J. Robert Lehman, R. 1, Box 363, Mt. Joy, Pa. 17552

Mildred Myers, R. 4, Greencastle, Pa. 17225 (c/o Mrs. Martha Myers)

Rev. and Mrs. J. Harold Stern, c/o Rev. Alden Long, Grantham, Pa. 17027

Rev. and Mrs. Howard Wolgemuth, Box 101, Grantham, Pa. 17027

Rev. and Mrs. Donald R. Zook, Grantham, Pa. 17027

#### United States

**New Mexico (Navajo Mission)**

Bloomfield, N. M. 87413

Dr. and Mrs. Marion J. Heisey

Mr. and Mrs. H. Earl Wolgemuth

Mr. and Mrs. Donald R. Bauman\*

Rosa Eyster

Marilyn Heisey

James N. Hess\*

Anna Marie Hoover

Eunice Hoover

Mr. and Mrs. John Imboden\*

Mr. and Mrs. Cecil Karns\*

Gladys Lehman\*

Mr. and Mrs. John R. Leisey

Mr. and Mrs. John P. Ludwig, Jr.

Sandra Lee Neyer\*

James N. Potteiger\*

Elsie L. Stauffer\*

Mr. and Mrs. Benjamin K. Stoner\*

Jane Swartz\*

Marion Winger\*

**Interpreter—John Peter Yazzie**

**San Francisco (Life Line Chapel)**

422 Guerrero St., San Francisco, Calif. 94110

Rev. and Mrs. Paul Hill, Supt.

Bonnie Cutman\*

Charlene Hamman\*

Martha Musser\*

Katherine Vobora\*

Lynn Weldon\*

**San Francisco (Life Line Mission)**

917 Folsom St., San Francisco, Calif. 94107

Mr. and Mrs. Charles Sturgill

Rev. and Mrs. J. Allan Heise

David S. Hastings\*

J. Earl Kauffman\*

Nathan Lehman\*

Carlos Rosado\*

Larry Stayman\*



## Canada

**Montreal Lake Children's Home**  
Timber Bay, Sask.  
Mr. and Mrs. Ronnie Bowman  
Martha Cassel  
Kathy Cober  
Margaret Cober  
Edna Dyck  
Mr. and Mrs. William Ens  
Gerald Epp  
Allyson Merriman  
Mr. and Mrs. Raymond Sider  
Louise Zacharias

## MISSION CHURCHES

### Canada

**Paddockwood (North Star Mission)**  
Rev. and Mrs. D. Maurice Moore  
(Box 64) Meath Park, Sask., Canada  
**Port Rowan (Walsingham)**  
Walsingham, Ont., Canada  
Rev. Howard Tyrrell (R. D. 1)  
**Virginiatown**  
Virginiatown, Ont., Canada  
Rev. Eldon Byer (Box 362)

### United States

**Allisonia (Farris Mines)**  
Allisonia, Va. 24310  
Rev. Paul Smucker  
R. 4, Hillsville, Va. 24343  
**Blairs Mills**  
Blairs Mills, Pennsylvania  
Rev. William Swartz  
(Mifflintown, Pa., R. 2, Box 243, 17059)  
**Blandburg**  
Blandburg, Pa. 16619  
Rev. Thomas A. Bouch (Box 55)  
**Bronx (Fellowship Chapel)**  
246 E. Tremont Ave., Bronx, N. Y. 10457  
Mr. and Mrs. Kenneth Winger (Supt.)  
Rev. Harold Paulus, Pastor  
Mr. and Mrs. Rodney Good\*  
James M. Hess\*  
Mr. and Mrs. Philip Keely\*  
Gary Lebo\*  
Harriet Mann\*  
Dale McGallicher\*  
Anna Peachey\*  
Glenn Peterson\*  
E. Allan Poe\*  
Vickie Russell\*

**Brooklyn**  
203 Spencer St., Brooklyn, N.Y. 11205  
Rev. and Mrs. Cecil Loney

**Callaway (Adney Gap)**  
Callaway, Va. 24067  
Rev. Larry Strouse  
**Columbia (Millerfields)**  
Columbia, Ky. 42728  
Rev. Atlee M. Hershberger  
(R. 3, Box 157, Columbia, Ky. 42728)

**Dayton**  
831 Herman Ave., Dayton, Ohio  
Rev. Ohmer U. Herr  
(R. 1, Box 241, Clayton, Ohio 45315)

**Garlin (Bloomington)**  
Garlin, Ky. 42739  
Rev. Harold M. Wolgemuth

**Hillman (Maple Grove)**  
Hillman, Michigan 49746  
(Appointment pending)

**Hillsville (Bethel)**  
Hillsville, Va.  
Rev. Paul Smucker  
(R. 4, Hillsville, Va. 24343)

**Hunlock Creek**  
Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

**Ickesburg (Saville)**  
Ickesburg, Pa.  
Rev. Milford Brubaker  
(R: 2, Newville, Pa. 17241)

## Knifley (Knifley Chapel)

Knifley, Ky. 42753  
Rev. Atlee M. Hershberger  
(R. 3, Box 157, Columbia, Ky. 42728)  
**Little Marsh (Jemison Valley)**  
Little Marsh, Pa.  
Rev. Samuel K. Oldham  
(R. 1, Box 30, Little Marsh, Pa. 16931)

**Llewellyn**  
Llewellyn, Pa. 17944  
Rev. Larry Steffee (Box 117)

**Mt. Holly Springs**  
Mt. Holly Springs, Pa. 17065  
Rev. Ernest U. Dohner  
(Box 32, Grantham, Pa. 17027)  
**Salem (Labish Community Church)**  
4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

**Sheboygan**  
1325 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb  
**Uniontown (Searights)**  
Uniontown, Pa. 15401  
Rev. Wm. H. Martin  
(Box 67, Chestnut Ridge, Pa. 15422)

## EXTENSION CHURCHES

### Canada

**Delisle (Community Chapel)**  
Delisle, Sask., Canada  
(Appointment pending)  
**Hamilton (Ridgemount)**  
Cor. of Jameston and Caledon Sts.,  
Hamilton, Ont., Canada  
(Appointment pending)  
**Saskatoon (Massey Place)**  
Saskatoon, Sask., Canada  
Rev. Jerry Zook (3149 Massey Dr.)

### United States

**Baltimore (Marlyn Avenue)**  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. Hubert Stern  
(925 Homberg Ave., 21221)  
**Cincinnati**  
2951 Sidney Ave., Cincinnati, Ohio 45225  
Rev. J. Andrew Stoner  
(3407 Ferncraft Dr., Cincinnati, Ohio  
45211)

**Hagerstown (Paramount)**  
Hagerstown, Md. 21740  
Rev. J. Ralph Wenger  
(61 W. Long Meadow Road)

**Hanover (Conewago)**  
301 Maple Ave., Hanover, Pa. 17331  
Rev. Samuel A. Lady  
(212 Krug Ave.)

**Harrisburg (Bellevue Park)**  
2001 Chestnut St., Harrisburg, Pa.  
Rev. John K. Stoner  
(1803 Mulberry St., 17104)

**Harrisburg (Skyline View)**  
7733 Hillcrest Ave., Harrisburg, Pa.  
Rev. Lane Hostetter (Interim)

**McMinnville (Rolling Acres Community Church)**  
McMinnville, Tenn. 37111  
Rev. Gerald Wingert (401 Pace St.)

**Ontario**  
1205 Baker Ave., Ontario, Calif. 91762  
Rev. Aaron H. Stern  
(1549 Bonita Court)

**Orlando**  
745 Holden Ave., Orlando, Fla. 32809  
Rev. Maurice Bender  
(741 Holden Ave.)

**Phoneton**  
Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

**Roanoke (Valley View)**  
5648 Oakland Blvd. and Verndale Dr., N.W.,  
Roanoke, Va. 24019

Rev. Orvin White, Jr.  
(509 Elden Ave., N.E., 24014)  
**Smithville (Pomeroy Chapel)**

Smithville, Tenn. 37166  
David P. Buckwalter

## CHRISTIAN SERVICE MINISTRIES

Brooklyn VS Unit  
958 Bedford Ave., Brooklyn, N.Y. 11205  
Eldon J. Sheffer, Unit Leader  
Mr. and Mrs. Lewis P. Miller  
Arnold J. Milne

\*Other personnel serving in Voluntary Service are listed under the unit to which assigned in other departments of the DIRECTORY.

### Serving under MCC

Judith Barr, c/o Pierre Allen, P.O. Box 665,  
Port-au-Prince, Haiti, West Indies  
Evan L. Heise, c/o Ray Brubaker, Mennonite  
Central Committee, BP 3101, Kinshasha-  
Kalina, Democratic Republic of Congo  
Paul W. Heisey, Kuru Secondary School, P.O.  
Box 59, Bukuru, Benue Plateau State,  
Nigeria  
Douglas Martin, Bureau of Churches and  
Missions Protestantes En Afrique Centrale,  
79 A. Ave., Marnix, Bruxelles 5, Belgium  
Mr. and Mrs. Donavon E. Nissly, P.O. Box  
30553, Kenyatta College—Higher Second-  
ary Division, Nairobi, Kenya  
Marlin K. Stoner, Room 110, Nurses Res. XI,  
Essondale, British Columbia, Canada  
Mr. and Mrs. Lawrence Yoder, MCC, Dilan  
Pendjawi, 48, Pati, Java, Indonesia

## SELF SUPPORTING MISSIONARY ASSOCIATES

Mrs. Betty Rosentrater, American Nicaraguan  
School, Apdo. 2670, Managua, Nicaragua,  
C.A.  
Mr. and Mrs. Richard Stuebing, P.O. Box  
R.W. 133, Lusaka, Zambia, Africa  
Dr. and Mrs. Alvan E. Thuma, Lusaka Central  
Hospital, P. Bag RW1, Ridgeway, Lusaka,  
Zambia

## BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Mr. and Mrs. David Carlson, c/o Trans World  
Radio, Box 141, Monte Carlo, Monaco  
(Trans World Radio)  
Ethel Doner, Port-de-Paix, Haiti, West Indies  
(Un evangelized Fields Mission)  
Anna R. Engle, 10 Devenish Court, Devenish  
St., Sunnyside, Pretoria, South Africa  
(Evangelical Alliance Mission)  
Dale Keefer, MACV/Cords Region 1, Refugee  
Division, World Relief Commission, APO  
San Francisco, Calif. 96349  
Kenneth Keefer, World Relief Commission,  
Box 125, Advisory Team No. 3, San  
Francisco, Calif. APO 96258  
Gulabi McCarty, 12 Banswadi Road, Cooke  
Town, Bangalore 5, India (Youth for  
Christ)  
Rev. and Mrs. John Pawelski, San Salvador,  
Zacatecas, Mexico (Mexican Evangelistic  
Mission)  
Lois Raser, El Salvador, Zacatecas, Mexico  
(Evangelical Methodist Church)  
Harriet Trautwein, APO 24, San Juanito,  
Chihuahua, Mexico (Mexican Evangelistic  
Mission)

## VOLUNTARY SERVICE PERSONNEL SERVING IN BRETHREN IN CHRIST INSTITUTIONS

**Camp Lakeview**  
5868 Tody Rd., Goodrich, Mich. 48438  
David Seigrist  
David Wolfe  
**Messiah College**, Grantham, Pa. 17027  
Arthur Bert  
James Brubaker  
David Martin  
Ronald Trainor  
Stephen Wander  
**Mile High Pines Youth Camp**  
Angelus Oaks, Calif. 92305  
Benue Stoltzfus  
Galen Martin  
Barry Mellingier  
Jay Musser



## Seed for the Sower

from page eight

room tract shelf. The Bibles which are always on the tables are read. We thank God that we have had no problem in maintaining order—and even silence for the most part.

The bookshop is nicely furnished with display cabinets made locally and arranged to display only one copy of each book—others being protected behind a slanted, swinging shelf. Glass display cases have been added—made according to the design used in "Good Books" in Rauchi where Mennonite Paul Kniss is

manager. Much stock is soiled and damaged from handling when on open shelves. This room also is more than twice the size of the one in the old building. We are grateful for space where all stock can be kept in one area—not in widely separated buildings as before.

Other name plates indicate "Ladies Reading Room," "Library—for members only," a counselling room, and a lavatory.

### Distribution and Witnessing

What more can we do to promote sales—to get the WORD out and to achieve our self-support aim? Sales have increased in the past several weeks but largely from items other than Scriptures and Christian books. When the addition of other items was mentioned recently in a group, someone commented, "You do not have a bookshop then?" As a recent visitor remarked about other-than-book items, "You must bring them in before they can buy."

The bookshop is open 10 hours a day, six days a week. Within a stone's throw the main bus depot keeps more than 50 buses coming and going every day, serving all parts of Saharsa and Purnea districts. People from all parts of the district come to Saharsa's district courts and offices. Many of them are in front of our doors every day. Some come in—to read while waiting for a bus or to browse in the bookshop. Yesterday a man came in and spent a long time looking about. He asked about Bibles; Bibles and New Testaments were shown to him. Finally he bought *The Amazing Story of the Bible*.

Seed has been sown—we could almost say *broadcast*, remembering the more than 3000 Gospel portions sold in the *mela* in March, besides the thousands of tracts and booklets distributed. But that is *once* in the year.

### Fruit and Follow-up

Our daily prayer is that the Spirit of God may draw hearts to read, and recall often, the Bible posters and Bibles in the reading room, that people may be drawn into the bookshop and . . .

But I also keep remembering that unused office space that was to be used in connection with Bible Correspondence courses and the counselling room . . .

Was our faith too small?

What are the chances that seed sown will root and spring up? Without follow-up and personal contacts? No doubt there will be some cases in which the Holy Spirit will marvelously lead to personal contacts—but have we done, are we doing all that God wants to do in us and through us to SAVE . . . ?

In the third week of  
*Mobile Bible School at Dekezi,  
Wanezi District,  
Beth Frey wrote recently:*

## "I am enjoying time to study

—without feeling guilty for having my nose in a book!

The school has been a learning experience for us, as well as for our pupils. . . . We had been at Matopo for a Courtship Conference the weekend just before the start of school and had not been able to leave home before a little after three that afternoon. Pulling a trailer made our travel much slower, and we only arrived here at Dekezi Outstation at 6:30 p.m., May 31. But it was a wonderful feeling to have our house all set up with the bed made, gas ready to make hot soup, the little refrigerator full of milk and fresh vegetables and meat. [Only those who have arrived weary at an outstation to set up camp at this hour, make beds, cook over an open fire, with African darkness rapidly descending, can appreciate the feeling!]

We had so thoroughly enjoyed the evangelism work [which also involved veldt life] that we had not felt too eager for this change. . . . But we do feel that the sustained contact of several weeks should lead to more permanent results, though we do not contact so large a number of people as formerly. It has taken a good bit of study this first time, but we hope that when we have our courses more in hand we can get out for evangelistic work also. Do pray that we may be all that God wants us to be.

### Contacts with false cults

The first Sunday morning we went to call on the pastor of a group known as the Latter Rain Church—headquarters in S. Africa with some European missionaries. The pastor gave sound answers to our questions, but the Africans have odd stories about their actions. Reportedly they put on sackcloth and ashes and crawl on the ground. There are many so-called Zionist groups around the country.

A girl came by the trailer one day wearing a rather unusual silver star on her dress. Asked what it stood for, she said it was for the Zionist Christian Church and offered to bring some of their literature. She came to class the next day and brought a booklet. Almost the entire book was about the leader or bishop of the group and his wonderful achievements, divine powers, the magnificent way in which he does his work,  
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## At Singeshwar mela in March



Saharsa teacher selling scripture packets amid the crowd.



Saharsa teacher, Miss Chowdhary, pictured above, now shown in a personal contact.

Another teacher, Miss Das, in direct witness.



# Literature Needs Incarnation

Mary C. Kreider

The word—printed or conceptual—needs flesh.

Therefore the Eternal Word became flesh and dwelt among us, says John, "and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth"—John 1:14.

After the death, resurrection, and ascension of our Lord, the Holy Spirit was given—not to act as an impersonal Influence but to indwell the believer's *body* for His temple.

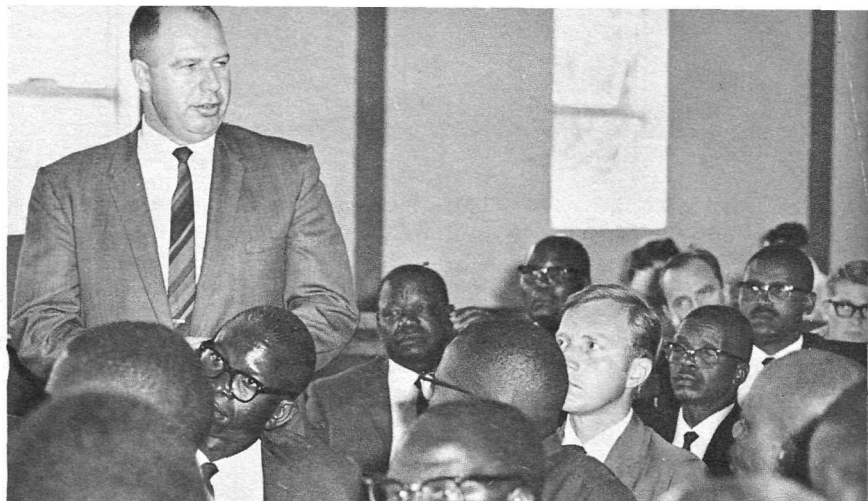
Christian literature, or radio or television—we must remember that men and women are needed to fashion and wield these tools. Also, sooner or later, the believer won through the medium of literature, radio, or television needs to see and fellowship with other believers, perhaps more mature and experienced than he, in order that he may with the Holy Spirit's help know how to walk among other men—among those who are part of the Church and those who are not.

*Funds* for literature do not automatically produce, publish, and distribute literature. *People* must prepare the ground and administer these programs—people who have the usual human needs for food, clothing, shelter, and other less definable needs minister to other people who also live in bodies with human needs.

We plead for attention to literature. But we also plead for you to remember that without supporting men and women to carry on that ministry with counselling, teaching, healing, there will be little if any lasting fruit. In fact, every missionary contributes something toward the effectiveness of the literature ministry—whether he work from the pulpit, hospital, field, classroom . . .

## The value of literature depends upon ability to read.

Some people laud adult literacy programs and have no time or money for maintaining schools. We thank God for what He has done through our schools



Joe Ginder, manager of Matopo Book Room in the city of Bulawayo—successor to Don Zook now on furlough in States—speaking on Conference floor about the new Book Room quarters.

Staff consists of 7 Africans and 7 Europeans. Approximately \$30,000 worth of Christian literature is sold yearly (100 Scripture portions daily) and many school supplies. Total sales for 1969 exceeded \$365,000.

The B in C's in Africa also have book rooms in Choma and Livingstone, Zambia—George Kibler, Manager.

\* \* \*

The bookstore in Hagi, Japan, supplies literature principally to Christians. It is in charge of Mr. and Mrs. Shibata (Firewood-Field). Marlin Zook makes many of the book deliveries as he travels to various congregations.

"Can we survive?" is the big question shouted from the palaces of fear the world over, a question which has led thousands into a run-away panic for the illusive high ground. This stampede for security and fulfillment is not entirely due to political or materialistic ambitions; it stems from the lack of the right word to live by.

Millions of people will be caught in the searing flames of their own uncertain causes again this year; but what they need is THE WORD which speaks hope and the promise of abundant life which God gave as His gift to the world.

**CAN THE CHURCH  
GET THIS WORD TO THEM FAST ENOUGH  
BEFORE THE WORLD TURNS TO ASHES?**

From World Literature Sunday bulletin  
of EVANGELICAL LITERATURE OVERSEAS

in our mission lands. Tens of thousands of children have learned to read through them.

Generally speaking, when is the best time to learn to read—in childhood or adulthood?

Let us thank God for the many who have learned to read in our schools—not only to read with difficulty and narrow understanding, but with ease, pleasure, and a measure of maturity. True, not all have used that ability well. (If 100% success is demanded we must close all our churches—at home, too!) But many nationals have become dispensers of love, light, and truth through Brethren in Christ schools.

Money for literature as a TOOL, yes. But let us also remember the flesh and blood men and women—missionary and national—who are essential to the ministry of literature.

To put it simply, Brethren in Christ Missions has a well-rounded ministry that deserves the support of every member of the church! And the GENERAL FUND for 1970—the foundation of all ministries—still needs \$230,000 as of September 1.

## Time to Study

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and the "famous name" fleet of cars which he has acquired to carry on the work of the church. It all sounded strangely reminiscent of Father Divine of yesteryear.

In hopes that in class the Lord would open her eyes, I had decided to return the book to her without comment. However, she asked me about it and I had to tell her how we felt about it. She stopped coming to class, though I had tried to be as kind as possible and had had prayer with her. I went to her village but she was not at home. However she came back to class yesterday and brought me a pawpaw. Do pray for her—Rebecca Ntini. She said that she truly wants the truth.

I have been thrilled with the discernment of some of the older women in the class.

Close to us is a village where there is demon worship often at night. One hears the most terrible screaming. But lately there has been no noise; maybe they heard that we wanted to come over.

*The writer of this article is better known to readers of the Visitor as "page editor," since Miss Kreider serves as the editor of the Mission pages.*



# Colleges

## The Thing About Kids

We recently experienced a brief, abortive confrontation with a junior member of the younger generation. It was actually no contest: the kid was five years old, and we simply chased him out of the room. He made a lot of noise, and threatened dire retaliation, and was obviously very unhappy; but once he was gone everything became blissfully peaceful and quiet again.

It was only a temporary respite, of course. Eventually we had to let him back in, thus setting the scene for yet another confrontation.

There's really nothing to worry about so far. It will be at least another ten years before he'll be able forcefully to resist being sent out or summoned back in, and perhaps between then and now we'll find time to come up with a better way of resolving our differences. Actually, it's fairly important that we do, because otherwise the day may come when he'll send us out of the house. Sooner or later he's going to grow up, and—if history is any guide—when he does he's going to take over.

That's the thing about kids—in the normal course of events they tend to become adults, whether we like it or not. In this country, of late, we seem to like it less and less; and we seem increasingly less able to do anything sensible about the situation.

At about the same time we were confronted with our youthful protestor, for example, another and far more tragic confrontation was taking place on a University campus in Ohio. The results, while larger and more dramatic, were essentially the same: the kids were chased off the campus, the doors were closed, and everything became apparently peaceful, and somberly quiet.

But only temporarily, of course. The kids are not gone forever, and when they return there will be more of them than we sent away. Moreover, if the student strikes around the country which followed the Kent State incident

are any indication, they'll come back angrier and more forcefully than ever. On at least two counts, then, they will have become more formidable opponents.

How easily the word *opponents* comes to mind; like it's them or us, in a fight to the finish. And how absurd, in these terms, such a confrontation is; because they are clearly, inevitably, going to win. Those of us who have been kids ourselves should realize by now how quickly a kid becomes an adult. And takes over.

That's the thing about kids.

It's probably time—or past time—to seek out a better way of living with them than a reliance on National Guardsmen. After all, before very long these same kids will be in a position to give the soldiers their orders.

Negotiation seems preferable to confrontation on other counts as well. Another thing about kids is that they frequently have things to say that are worth listening to—on subjects ranging from social ills and national conscience to church liturgy and personal relationships. Incredible as it may sometimes seem, it is possible to learn from the kids.

The so-called generation gap can be bridged—and is, inexorably, by every human being who lives much beyond his teens. It's appallingly easy to get older. But it is also a natural, inevitable process, and there's not much point in trying to keep the kids away from us with guns and policemen. Better, perhaps, we should recognize in them not only our own past, but the future—theirs and ours—as well. And then set about working with them at the monumental job of insuring that there will be a future, for any of us.

## Church News

### ALLEGHENY CONFERENCE

The Antrim Church sponsored a Family Life Conference September 26-27. Dr. Richard Canfield, Ruth Stoltzfus and Dorothy Morter were among the featured speakers.

Jemison Valley Brethren in Christ Church broke ground Sunday morning, August 23 for their new church which will be located about one-fourth mile south of the present location. Pastor Samuel Oldham was in charge with Rev. Allen Brubaker, building committee chairman, and Mr. and Mrs. Paul Fultz

taking part. Anyone able to donate labor may contact Rev. Charles Rife or Rev. Allen Brubaker, Building Committee Chairman.

Mr. and Mrs. Essie Houghtaling of Westfield, Pa., observed their 50th wedding anniversary August 2, with an open house at their home, given by their children. They were married August 1, 1920 at Harrison Valley. They are the parents of four children: Mrs. Bereldene Simmons, Mrs. Hazel Plank, Penny and Durwood, all of Westfield, also nine grandchildren and eight great-grandchildren. Mr. and Mrs. Houghtaling attend Jemison Valley Church.

The Mechanicsburg Church, Pa., held a Youth Conference on Sunday, September 13 with Dr. Robert Connelly and Mrs. Paul Snyder as speakers.

The Saxton Church reports the beginning of their Children's Bible Hour on September 8. September 9 Miss Mildred Myers, missionary from Africa spoke to the WMPC. A new Baldwin piano was installed in the church recently. Three Sunday school rooms were remodeled with paneling.

On September 18-19 the Brethren in Christ Churches of the Cumberland Valley shared in a Christian Education and Ministerial Conference, held at the Antrim High School, sponsored by the Evangelical Fellowship of Cumberland Valley. Rev. P. W. McBeth was Director of the Conference at which between seven and eight hundred were registered.

### ATLANTIC CONFERENCE

The Bellevue Park Church had a Spiritual Life Retreat at Camp Hebron September 25-27. There were group discussions and prayer groups. The evangelist was Rev. Ray Curry. The pastor is Rev. John K. Stoner.

Sunday morning, August 23, the Mt. Pleasant Brethren in Christ Church broke ground for a new church building. The first shovel of sod was turned by Jay Sherk, the oldest attending member, and Dennis Forry, president of the Christ's Crusaders group. Others sharing the service were: Rev. C. H. Moyer who has been a minister in the congregation for 44 years, Rev. Graybill Wolgemuth, a minister in the congregation for 38 years, Rev. J. Earl Martin, Jr., who was pastor of the church from 1960 to 1970, Mr. Roy Keener from Manheim, the general contractor for the new church, Mr. B. Musser Forry, chairman of the building committee, and Pastor Harry D. Bert. In addition to Mr. Forry and Pastor Bert, other members of the building committee are: Eldon Lehman, James Kreider and David Z. Heisey. Construction will begin immediately with completion expected in the spring of 1971.

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*This brief article, obviously written some months ago, is taken from Inklings, published by Wm. B. Eerdmans Publishing Company. Used by permission.*

# Home

## Do You Really Love Your Children?

*John Arthur Brubaker*

Most parents would immediately respond to this question with, "Of course I do," and no doubt they would be correct. The percentage of parents who overtly dislike or hate their children is relatively small. By natural inclination fathers and mothers respond to their own offspring with warmth and affection and exhibit careful concern for their well-being. Such response is generally looked upon as giving evidence to parental love and rightly so. And when a father is eager that his son be successful or a mother that her daughter be attractive or when parents insist on certain patterns of conduct these too are generally viewed as indications of wholesome parental concern.

However what passes for parental love or concern may sometimes stem from ulterior motives. Parents tend to participate vicariously in the successes or failures of their children and thus feel

deeply about their performance. So the father who is too eager that his son excels in sports, or that he gets top grades, or who insists that his son go to college, although he never had that chance, may be projecting his own frustrated ambitions on his son rather than really caring for his welfare. And the mother who is too desirous that her daughter be attractive, or popular, or perhaps an accomplished musician may also be projecting her own unfulfilled dreams rather than really seeking the ultimate good for her daughter. Such parents may chide their children in times of failure with "I love you and I want to be proud of you." No doubt they do love, but their love is distorted by their unrealized aspirations.

Also, parents can harbor feelings of resentment regarding certain hardships they experienced in their childhood and then have feelings of jealousy as they see the advantages that come to their children. They are inclined to make statements as: "I never had it so good; I had to work for everything I got; why can't you show more respect and appreciation." Or they may have experienced a very restrictive childhood and now feel resentful when they observe the freedoms their children enjoy and say by implication "If I couldn't you aren't going to either." Undoubtedly, these parents too love their children but their love is corroded by their feelings of resentment or jealousy.

A common problem for most parents is the vulnerability of their reputation in relation to the behavior of their children. Parents may insist on certain conduct more on the basis of what people will think than on the basis of what is best for the child. Parents who demand that their son get his hair cut may be more concerned about their own reputation than that of their son's. Or parents may want their sons and daughters to "act" like little gentlemen or little ladies so that they leave a very favorable impression regarding their family. In other instances parents may manipulate the spiritual lives of their children as a means of exhibiting the righteousness of the family. Parental concern for the behavior of children is necessary and wholesome if properly motivated. But it becomes unwholesome when it is unduly restrictive or forces children into "phony" behavior. And it is certainly unwholesome when parents are more concerned about their own status than the welfare of their children.

What then is the role of discipline? It is right that parents guide, direct and correct their children. As mature persons they should have firm convictions and fixed values by which they live consistently. And they should seek



to communicate these values to their children. They need to determine what is acceptable behavior for their children and provide positive guidance toward such behavior. This is discipline. But discipline should be for the child's benefit and not for the parent's. And as children grow older parents need to recognize and respect their freedom to make choices. Their ultimate concern will be the good of their children. And if in seeking the good of their children they are faced with misunderstanding by their own adult peer group they will have to be prepared to accept it.

Parents who really love their children will let them develop at their own pace; will challenge them to do their best but will not compare their performance with the performance of others with "why can't you behave like..." or "why can't you get A's like..." Parents who really love will help their children discover their own interests and potential rather than try to proscribe a vocation for them. They will accept their children as they are and will not pressure them beyond their capacities or squeeze them into the mold of their own aspirations. They will trust them even when they have not earned the right to be trusted. They will listen to and respect their views even when they can't accept those views for themselves. They will give them the freedom to try, even to fail and will support them in moments of failure. They will love "in spite of" not "because of."

Yes, most parents do love their children. But to love them unselfishly, without reservation, as Christ has loved us, is a challenge for every Christian parent.

*The writer is the newly appointed Director of Youth and Home. He with his wife, Eva, and their three children reside in Nappanee, Ind.*

# College Credit for Service

## AROUND THE WORLD

The Council of Mennonite Colleges of which Messiah College is a member is making college credit available to persons serving in the various service programs sponsored by the constituent churches. Through special seminars, language study programs and a readings course, up to 14 hours college credit can be earned during a person's service experience.

Currently five MCC Paxmen assigned to the Congo are studying French in Brussels where both intermediate and elementary French are offered. Following completion of language study, they will move on to the Congo where a seminar providing on-location orientation is planned. This seminar will include consideration of recent political and historical developments in contemporary Africa, and a discussion of African economics. Ken Koehn, a member of the Teachers Abroad Program in the Congo, will be serving as instructor for this course. Koehn has an MS in political science from Kansas State University. The CMC also provides for college credit for the study of tribal languages.

A similar seminar will be conducted in San Jose, Costa Rica, in August for MCC Pax and TAP personnel assigned to Bolivia. Leading this program will be Dr. Gonzales Vega, a professor at the University of Costa Rica. Following completion of this course, the MCC Pax and TAP personnel will move on to Cochabamba, Bolivia, where they will participate in a 14-week Spanish language course on the elementary or intermediate levels.



The Middle East, where an Arab vendor—in less turbulent times—dispenses a cup of fruit juice made from the fruit of the carob tree—a favorite refreshment.

A readings course will be offered beginning in October of this year through June, 1971. These courses are designed similar to correspondence courses and attempt to help the student focus on the culture which surrounds him. Each student will maintain a personal journal to record observations of the culture in which he is living. He will be required to take two examinations during the course. Six books will be required reading for the course. Elmer Neufeld, professor of philosophy at Bluffton College and Dr. Herbert Minnich of Goshen College will provide stateside leadership for the Africa and Latin America readings courses respectively.

This new format replaces the Service Education Abroad Program which attempted to make possible through independent study and course seminars a full year's college credit during a 26-month service assignment. It is an attempt to provide a smaller number of credit hours to a much larger group of persons. In providing these services, the CMC can make available to participants in service programs the opportunity of earning college credit at minimal cost during one of the most important learning experiences of the person's life.

Lavon Welty, director of personnel services at Mennonite Central Committee, feels that there is potential for expansion of these services to other service participants. Through the development of additional orientation seminars, locating additional language study resources and the development of readings courses for other areas of the world, the CMC hopes that college credit can be made available to persons serving in any of the service programs sponsored by the Brethren in Christ and Mennonite churches.

# Youth

## IN APPALACHIA

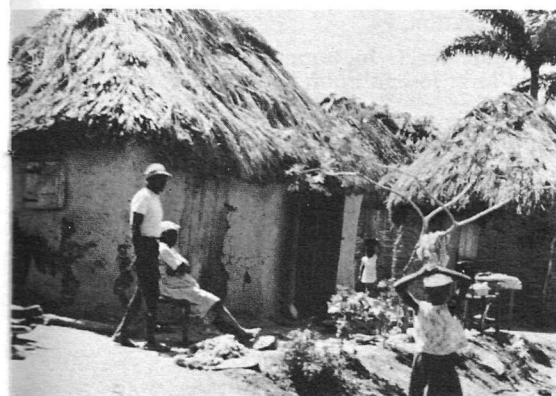
"The summer was too short! The family I lived with wants me to stay till Christmas. I am still learning things about the community and culture. Eating their food, waiting for their laundry day, visiting their relatives, going to their church and sharing their problems helped me to learn so much." This is just a short part of the evaluation written by Jane Widmer, a participant in the Summer Appalachian Seminar (SAS) which held its final evaluation at the Woodring Farm, Pound, Va., August 13 and 14.

This was the third year for the SAS project which is sponsored jointly by the Mennonite Central Committee and the Council of Mennonite Colleges. Six semester hours of college credit are earned for the 10-week seminar from Eastern Mennonite College. This summer twenty-three students, including students from Messiah College, participated in the program. They were assigned to eight different projects in Kentucky, Virginia, West Virginia and Tennessee.

Their assignments included work in child care centers, home health programs, housing developments, working in a restaurant, social work assistants, agricultural extension workers, teaching Braille, nursing, educational film processing, and working with the Appalachian Commission on Religion.

In addition to their work projects, the students did required reading, kept a daily journal of their experiences and impressions and wrote a research paper and a descriptive paper dealing with some aspect of their summer experience in Appalachia. Twice during the term, the SASers met together for weekend retreats to learn to know each other better and to discuss their work and academic assignments with the directors of the program. Rodney Hartzler served as the academic supervisor and Henry Landes was the director of the service aspect of the program.

Another student, Janet Harder, summed up her summer experience, echoing the thoughts of many of the other participants as she wrote, "For the most part, I wish all schooling could be done in such a relaxed and informal manner similar to our summer experiences in Appalachia. The emphasis placed on relationships to the mountain family rather than that of assignments proved to be helpful to me."



A typical Haitian home where milk is a luxury and disease the common lot.



## Bishop and Mrs. Swalm — 50th Anniversary



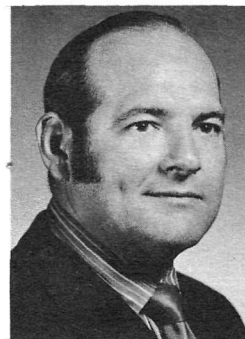
Bishop and Mrs. E. J. Swalm celebrated their 50th Wedding Anniversary on August 28-30 as friends from far and near brought greetings and gifts to the old "home place" near Duntroon, Ontario. The four Swalm children made the arrangements for this "Fellowship of Reminiscence" which included a

family dinner on Friday evening and Open House on Saturday and Sunday.

Among the many interesting photos on display were some old ones dating back more than 100 years. The gifts included flowers shipped all the way from Hawaii, a spacious reclining chair presented by the Stayner congregation and remodeled first floor rooms given by the family. Mr. A. W. Downer, a long time friend and member of the Ontario Parliament, gave the Swalms a plaque from the Government of Ontario. The refreshments, prepared and served by community ladies, were both attractive and tasty.

All who came anticipated hearing Bishop Swalm relate some "remember when" stories, and he didn't disappoint them. In his usual captivating style he told tales of tears and triumph—of God's leading him and "Maggie" through the years.

Through it all the message from these two people came as it has for 50 years—deep devotion to family and friends, but a higher allegiance to God and Church.



## Oakes Receives Appointment

Galen Oakes, a member of the Amherst Community Church has been appointed by Ohio governor, James A. Rhodes, to the Ohio Board of Building Standards. The Board is responsible for establishing building standards for the state and keeping the state's building code up to date.

Mr. Oakes has been in the construction business for sixteen years and is active in local, state and national organizations related to the construction field.

Active in the local church, where he is chairman of the church board, he also serves at the denominational level. He is a member of the Board of Trustees, Messiah College, and is chairman of the Brethren in Christ Men's Fellowship.

He is married to the former Beulah Buckwalter. They are the parents of five children.

## CHURCH NEWS

### Atlantic Conference

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Ground-breaking service at Mt. Pleasant Church. Left to right: Front row, Jay Sherk and Dennis Forry, turning sod. Second row, Rev. J. Earl Martin Jr., Rev. C. H. Moyer, Rev. Graybill Wolgemuth, Roy Keener, B. Musser Forry, and Pastor Harry D. Bert.

## CENTRAL CONFERENCE

The Amherst Community Church, Massillon, Ohio reports on the Christian Service Brigade. "Charlie Stewart and nine young men from Ohio and West Virginia spent three weeks in Haiti during August with the West Indies Mission. Charlie reports that the group became especially attached to a young Bible school graduate who accompanied them on their entire trip. Tony Joseph will be taking up responsibility as the pastor of a small church this fall and

will continue as a part-time Brigade field worker. He had no transportation and the Lord laid it upon the boys' hearts to provide a Honda motorcycle for him. This is the most practical and economical means of travel in Haiti. Tony will have his Honda soon, but more than that he will have ten young men praying regularly for his continuing ministry to his people."

Dwight and Carol Thomas left Napanee Tuesday, September 22, on their way to Tokyo, Japan, where they will spend three years helping in the missionary activities of the Brethren in Christ Church.

## MIDWEST CONFERENCE

John Hawbaker, pastor of the Zion Church, served as youth speaker at the teen sessions of Roxbury Holiness Camp. In his absence, August 2 through August 16, various speakers filled his pulpit. Among them were Carl Wolgemuth and his wife, Marilyn, on furlough from the Wycliffe Translators in Mexico; the deacon, Mahlon Engle; and his son, Dale.

## PACIFIC CONFERENCE

On August 30, the Ganddal Girls Choir from Sandness, Norway, directed by Audun Vagle sang at the Upland Church. There were 33 ladies in the choir—these having been selected from 120 members who regularly sing for Trans World Radio. They represent the evangelical Christians in Norway.

## BIRTHS

Allison: Sheryl Renee, born August 9 to Rev. and Mrs. Dale Allison, Refton congregation, Pa.

Blough: Roxann Lenore, born July 17 to Mr. and Mrs. LeRoy Blough, Mt. Pleasant congregation, Pa.

Bracken: Jerry Edward, born August 25 to Mr. and Mrs. William Bracken, Hollowell congregation, Pa.

Egolf: Kevin Leroy, born August 31 to Mr. and Mrs. Amos Egolf, Hollowell congregation, Pa.

Foor: Tracie Jo, born August 6 to Mr. and Mrs. Joseph Foor, Saxton congregation, Pa.

Hall: Rebecca Ann, born April 14 to Mr. and Mrs. Ben Hall, Shermans Valley congregation, Pa.

Ibach: Jennifer Lynn, born Feb. 12 to Mr. and Mrs. Larry Ibach, Refton congregation, Pa.

Kendall: Richard Timothy, born July 29 to Mr. and Mrs. Thomas Kendall, Shermans Valley congregation, Pa.

Lehman: Joy Aline, born Aug. 5 to Mr. and Mrs. Larry Lehman, Shermans Valley congregation, Pa.

**Ross:** William George, born June 26 to Mr. and Mrs. William Ross, Shermans Valley congregation, Pa.

**Schlafman:** Lorinda Jane, born Sept. 3 to Mr. and Mrs. Gordon Schlafman, Highland congregation, Ohio.

**Starr:** Millard George, born July 20 to Mr. and Mrs. Millard Starr, Saxton congregation, Pa.

**Taylor:** David Allen, born May 23 to Mr. and Mrs. Wallace Taylor, Saxton congregation, Pa.

**Wolff:** Richard Douglas, born Aug. 10 to Mr. and Mrs. Paul Wolff, Antrim congregation, Pa.

## WEDDINGS

**Charlton-Bailey:** Lucille, d. of Mr. and Mrs. Ray Bailey and Mark Charlton, s. of Mr. and Mrs. Hubert Charlton, Stevensville, Ontario Aug. 14 in the Upland Church, California.

**Coffman-Whitkey:** Margaret, d. of Mr. and Mrs. Charles Whitkey, Somerset, Pa., and Paul Coffman, s. of Mr. and Mrs. Charles Coffman, Saxton, Pa., Sept. 5, with Rev. Bedsaul Agee officiating.

**Ford-Weist:** Frances Louise, d. of Mr. and Mrs. Dwight Weist, Breezewood, Pa., and Gregory Alan, s. of Mr. and Mrs. John Ford, Wells Tannery, Pa., Aug. 1, at Shermans Valley Parsonage, Rev. Earl Lehman officiating.

**Garlick-Dodson:** Martha Paulette, d. of Mr. and Mrs. Veryl Dodson, Hopewell, Pa., and Francis Garlick, Aug. 15, at Shermans Valley Church, Rev. Earl Lehman officiating, assisted by Rev. Marlin Ressler.

**Gross-Lester:** Debbie Lester and Charles Gross, both of Baltimore, Md. in the Marlyn Ave. Church, Sept. 12, with Pastor Hubert Stern officiating.

**Halstead-Hess:** Beverly Hess, Westfield, and Glenn Halstead, Hookstown, Pa., Aug. 15, in the Jemison Valley Church with Rev. Allen Brubaker officiating, assisted by Rev. Samuel Oldham.

**Hamman-Wolf:** Barbara Marion, d. of Mr. and Mrs. John B. Wolf, Lebanon, Pa., and John P., s. of Mr. and Mrs. E. Paul Hamman, Saxton, Pa., June 27, in Zion Evangelical Church, Lebanon, Pa. The Rev. Harry Richwine with the Rev. Roscoe Ebersole, grandfather of the groom, officiated.

**Heatwole-Brown:** Patricia, d. of Mr. and Mrs. Charles Brown, Croydon, Ind., and Richard, s. of Mr. and Mrs. Simon Heatwole, Knoxville, Pa., June 19, in Wesleyan Methodist Church of Croydon, Ind., with Rev. Marion Brown assisted by Rev. Joseph Brown officiating.

**Hoover-Fleagle:** Bobby Jo Fleagle, Enterprise, Kan., and Roger, s. of Mr. and Mrs. Harold Hoover, Abilene, Kan., June 6, in the Enterprise United Methodist Church with the bride's pastor, Rev. Lawrence Grove officiating, assisted by Rev. Alvin Spotts.

**Hoover-Kelly:** Marion Jean, d. of Mrs. Marion Kelly and the late George Kelly, Gormley, Ontario and Amos Matthew, s. of Mr. and Mrs. Clarence Hoover, Covington, Ohio, July 18, in Heise Hill Church with Rev. Elwood C. Flewelling officiating, assisted by Bishop Alvin Winger. (This is a correction of the wedding printed in August 25 issue.)

**Keller-Wolfe:** Eleanor Kay, d. of Mr. and Mrs. J. Donald Wolfe, and Robert Lloyd, Jr., s. of Rev. and Mrs. Robert Keller, Sr., both of Annville, Pa., in the Palmyra Church parsonage, Sept. 9, with Pastor C. N. Hostetter, Jr., officiating.

**Long-Dodson:** Catherine Fay, d. of Mr. and Mrs. Robert Dodson, Hopewell, Pa., and Dale Owen Long, at Shermans Valley Church, May 6, with Rev. Earl Lehman officiating.

**Miller-Dodson:** Martha Bernice, d. of Mr. and Mrs. John Dodson, Broad Top, Pa., and David L., s. of Mr. and Mrs. Ernest Miller, Ft. Myers, Florida, Aug. 14, at Shermans Valley Church with Rev. Earl Lehman officiating.

**Milne-Fields:** Lillian Fields became the bride of Arnold Milne, s. of Mr. and Mrs. James Milne, Buffalo, New York, Sept. 5. Arnold is serving in I-W service in Brooklyn, New York.

**Peachy-Hall:** Ella Madonna, d. of Mr. and Mrs. Emanuel Hall, Hopewell, and Kore David, s. of Mr. and Mrs. Noah Peachy, Belleville, Pa., July 18, in Shermans Valley Church with Rev. Earl Lehman officiating.

**Potteiger-Poe:** Marie, d. of Mr. and Mrs. Charles Poe, Chambersburg, Pa., and Jae A., s. of Mr. and Mrs. Eugene Potteiger, Mechanicsburg, Pa., Sept. 12, Mechanicsburg Church with Evangelist Jack Yost of Greencastle officiating.

**Reed-Burkett:** Nancy Burkett, d. of Mrs. Fern and the late James Burkett, and Joel, s. of Mrs. Hannah and the late Milton Reed, both of Saxton, Pa., Aug. 29, in the Saxton Church with Rev. Bedsaul Agee officiating.

**Salsgiver-Hoover:** Thelma, d. of Mr. and Mrs. Fred Hoover, Saxton, Pa., and Floyd, s. of Floyd Salsgiver, Sr., May 31, in the Saxton Church with Rev. Bedsaul Agee officiating.

**Shirk-Ebersole:** Bonnie Lee, d. of Mr. and Mrs. Robert Ebersole, Washington Boro, Pa., and Barry William, s. of Mr. and Mrs. William Shirk, Lancaster, Sept. 5, in the Manor Church with Pastor Roy Peterman officiating.

**Tshudy-Walter:** Thelma Marie, d. of Mr. and Mrs. Ross Walter, Willow Street, Pa., and James William, s. of Mr. and Mrs. William Tshudy, Mar. 15, by Rev. Dale Allison, Refton, Pa.

**Wenger-Harry:** Beverly S., d. of Mr. and Mrs. Edward F. Harry, Carlisle, Pa., and Charles E., s. of Mr. and Mrs. Gerald L. Wenger, Mechanicsburg, Pa., Aug. 29, in the Mechanicsburg Church with Rev. W. Rupert Turman officiating.

**Witter-Strite:** Phyllis Ann, d. of Mrs. Doris A. and Amos Strite, Jr., and Marlin Edward, s. of Rev. and Mrs. Roger N. Witter, Sept. 5, at the Waynesboro Church, Pa. with Rev. Virgil Books officiating.

**Zook-Frey:** Pat, d. of Mr. and Mrs. J. Elbert Frey, and Ivan Zook, s. of Mr. and Mrs. Bert Zook, both of Abilene, July 31, in the Zion Church with Pastor John Hawbaker officiating.

## OBITUARIES

**Mangus:** Eva V. Mangus, Elkland, Pa., born Dec. 5, 1896, passed away April 15, 1970. She is survived by her husband, Emil; three sons; and two daughters. Funeral services were held from the Marienville Free Methodist Church with Rev. Allen Brubaker officiating, assisted by Rev. Ray Brosius. Interment was in North Forest Cemetery.

**Marmour:** Joseph W. Marmour, Westfield, Pa., was born April 30, 1907, and passed away July 13, 1970. He is survived by his wife, Ella; one daughter; seven grandchildren; and four great-grandchildren. Funeral services were held from the Watkins Funeral Home with Rev. Allen Brubaker officiating, assisted by Rev. Samuel Oldham. Interment in Middlebury Union Cemetery, Keeneyville, Pa.

**Reed:** Raymond Reed, Saxton, Pa., was born Sept. 22, 1908, and passed away Aug. 2, 1970. He was united in marriage to Frances Guttridge, April 10, 1942. Surviving are his wife; three foster children; and three sisters. Funeral services were held Aug. 5 in the Masood Funeral Chapel, Saxton, with Rev. Bedsaul Agee officiating.

**Sherlock:** Gene D. Sherlock, Saxton, Pa., was born Dec. 29, 1923, and passed away Sept. 1, 1970. He was the son of Mr. and Mrs. Harry Sherlock. He was united in marriage to Maxine Lane, Feb. 5, 1950. Surviving are his wife, three daughters, and one grandson; also four sisters and three brothers. Funeral services were conducted by Rev. Bedsaul Agee from the Masood Funeral Chapel, Saxton. Interment was in the Grandview Cemetery, Saxton, Pa.

**Smith:** Mrs. Willie Belle Smith was born Feb. 5, 1901, and passed away Aug. 26, 1970, at Baltimore, Md. She is survived by a daughter, Mrs. Dorothy Berwanger; and a son, Robert E. Hill. Funeral services were conducted from the Evans Funeral Home by Pastor Hubert Stern. Interment was in Moreland Memorial Park.



# The Contemporary Scene

## *"Father, Forgive Them . . ."*

Donald Erlichmann, 47, and his son Michael, 19, picked up three young hitch-hikers in north Minneapolis Sept. 6 because they seemed to need a friend. Twenty minutes later the school teacher was dead.

Erlichmann was shot three times as he ran across a street after deliberately swerving his car into a tree when the hitch-hikers threateningly pulled a gun and robbed their benefactors. Michael said his father was trying to divert the three from the front seat of the car where his boy sat stunned after the accident.

Approximately 900 people attended funeral services for the popular teacher. Some wept, but all spirits were lifted by the words of the dead man's 24-year-old son, Jim, a ministerial student of the American Lutheran Church, and the serenity of the widowed mother.

An Associated Press report said the family had asked that all memorials be used to begin a scholarship fund for a black ministerial student at Luther Seminary in St. Paul.

The three hitch-hikers were black.

Mary Erlichmann asked for her friends' and society's forgiveness of the three who murdered her husband. In an open letter "to the three boys who murdered my husband," Mrs. Erlichmann said:

"During the past three days my grief and desolation have been eased and comforted by the love and faith of so many wonderful friends and relatives. But, in the midst of all this, and especially in the quiet moments, my thoughts keep turning to you three . . ."

Unable to understand what motive the attackers might have had, Mrs. Erlichmann wrote: "If hate made you pull that trigger, I can only pray that you can come to know the love of God that fills the heart and leaves no room for hate . . ."

"Please, if you see this, find a church someplace where you can be alone then read this again. Know that God forgives you and that my family and I forgive you—then go out and make something worthwhile out of the rest of your lives.

"God keep and bless you."

